A REQUEST TO Proteſtants,

To produce Plain Scriptures directly authorizing theſe their Tenets.

I. *Scripture is clear, in all Neceſſaries, to every Sober Enquirer.*

II. *The Secular Prince hath all Spiritual Juriſdiction and Authority, immediately, from and under God.*

III. *Juſtification by Faith alone* (viz. *a Perſuaſion that we are juſtified*) *is a wholeſom Doctrin.*

IV. *The Subſtance of Bread and Wine remains after, what it was before, Sacerdotal Conſecration.*

V. *Our Lord's Preſence in or with the Euchariſt is meerly gracious and influential; and, if more, only to the Faithful.*

VI. *Adoration of the Euchariſt* (i. e. *of our Saviour under the Species of Bread and Wine*) *is Idolatry.*

VII. *All Chriſtians, whenever they communicate, are oblig'd to receive in both Kinds.*

VIII. *Chaſtity, deliberately vow'd, may be, inoffenſively, violated.*

IX. *All Chriſtian Excellencies are commanded.*

X. *Every Soul, as ſoon as expired, is convey'd to Heaven or Hell.*

XI. *Deſiring the Interceſſions of the Bleſſed, is more Superſtitious, and derogatory to our Lord's Mediatorſhip, than entreating the Prayers of Holy Men Militant.*

XII. *Honouring the Croſs, the Reliques and Repreſentations of our Lord and his Saints, with that degree of Reverence as we do the Goſpels,* (*commonly kiſs'd and ſworn by*) *Altar, and other Sacred Utenſils, is Idolatry.*

XIII. *The Pope is Antichriſt.*

XIV. *Every Prayer, us'd in Divine Offices, muſt be in a Language vulgar, and intelligible to every Auditor.*

XV. *A Company of Chriſtians, voluntarily ſeparating from all other Chriſtian Societies, condemning their Doctrins and Rites, deſtitute alſo of any viſible Correſpondence with them in the Euchariſt, in any Religious Aſſemblies or Solemn Devotions, can, notwithſtanding this perverſe, entire, and manifeſt Separation, be a myſtical Member of Chriſt, in Catholic Unity, and a Charitable Part of the Catholic Church.*

XVI. *The whole Clergy of the Catholic Church may apoſtatize from Fundamental Truth and Holineſs; whilſt part of a National Laity may preſerve both, diſcover the Clergies Defection, and, depriving them, heap to Themſelves Teachers of their own ſending and inſtruction.*

IN theſe poſitive Propoſitions (if Proteſtants have any affirmative Belief) do's their Religion chiefly conſiſt: becauſe, Baptiſm, and ſuch Articles of the Creed, as are ſtill uncorrupted by them, are no more theirs, than * the Scriptures were the *Valentinians*: they are the Churches Peculiar, and claim'd by Her againſt all novel and unjuſt, both Forreiners and Out-laws: but what-ever they have invented or choſen, that belongs (as Sin to a deprav'd Will) properly to them; thence they derive their Title, and thereto muſt we preciſely confine their Religion.

* Tertul. de Præſcript. c. 35. *Conſtat ratio Propoſiti noſtri, definientis non eſſe admittendos Hereticos ad ineundam de Scripturis provocationem, quos ſine Scripturis probamus ad Scripturas non pertinere. —— Nullum jus capiant Chriſtianarum Literarum.*

Now Proteſtants (as all other Deſerters of Truth and Unity) conſcious of their own Deficiencies as to Defenſive Weapons, are more earneſt and ſollicitous to invade † Catholic Doctrins, than to juſtifie their own Inventions; more ready alſo to aſſault particular Doctrins, than that deciſive and moſt conſpicuous Truth, *Church-Authority*, obliging all Chriſtians to repoſe in and aſſent to her Deciſions in all Points of neceſſary Faith.

† Tertul. de Præſcript. c. 42. *Negotium illis, non Ethnicos convertendi, ſed noſtros evertendi. ---- Ipſum opus eorum non de ſuo proprio ædificio venit, ſed de veritatis deſtructione noſtra ſuffodiunt, ut ſua ædificent.*

In Diſputes, their uſual Clamor is, Alledge Scripture; Produce Reaſon. Intimating the Catholic Church muſt, to convince them, offer Scriptures and Reaſons demonſtrating what they contradict (not with the Auxiliary of her Authority;

Authority, but againſt the moſt impudent prejudice of), themſelves being Judges. Yet, could this be perform'd, *ſolent oculis clauſis denegare, qui non credunt factum eſſe, quod nolunt:* Like to thoſe who will not believe that to be, which they have no mind ſhould be, it is not unuſual with them to ſhut their Eyes and deny it. Hieron. adv. Lucif.

She, however, gentle, patient, and apter to teach her own, than to pry into, and other ways perilouſly confute contagious Doctrins, to recover ſuch Strays out of the Snare of the Devil, inſtructs them by rightly dividing the Word of Truth, and by yielding thoſe Reaſons of the Faith that is in her, as It (a Revelation and Myſterious) can condeſcend unto.

What Proteſtants ſo inſultingly demand, we then retort; and what the Catholic Church returns, we expect: Nor can they here take Sanctuary under Negatives; for the above-recounted Points are Poſitive, and Affirmers muſt prove. We then require expreſs Scriptures and ſolid Reaſons for theſe Novelties, or a diſavowing and *Anathema* of what they cannot thus defend. Neither ſhall Perverſions of the One, Calumnies and Falacies in lieu of the Other, ſatisfie us. Their Private Spirit adulterating Scripture by corrupt Tranſlations, ſacrilegious Mutilations, blaſphemous Miſapplications, groſs Wreſtings, and falſe Interpretations; Their Wit impoſing on the credulous Multitude, Indefinits, Non-conſequences, Ambiguities, Drollery, Digreſſions evading the Cauſe, and, if any Truth, utterly impertinent to the Controverſie. I ſay, theſe Phantomes and Abuſes of Scripture and Reaſon will not content us; tho' thereby the Deluſion, Proteſtancy, be ſtrengthned as 'twas begotten (for can a Falſhood be ſupported without lying?) and wretched Souls ſeduc'd to confide in damnable Fables.

Their Brethren *, by Deſcent and Iniquity, the *Socinians*, ſteering by the Blaſt of a Private Spirit, the Chart of clear Scripture, and Compaſs of Human Reaſon, have made ſhipwrack of Faith; and their other Relations, the *Antinomians*, adding another Proteſtant Implement (Faith alone is a wholeſom Doctrin), have made ſhipwrack of a good Conſcience; and no other Proteſtant either does, or can, without confuſion to his own Principles, hinder their being caſt away.

* Tertul. ibid. *Agnoſcit naturam ſuam, & originis ſuæ morem, profectus rei.--- Idem licuit.------ Marcionitis quod Marcioni, de ſuo arbitrio fidem innovare.*

When Prelatical Proteſtants are preſt with Church Authority, and ſubmiſſion of Judgment, they ſtrait retire to *Hobbiſm*, their Lay-Supremacy, declaring their Prince, the Sole and Sovereign Judge in all Cauſes Spiritual; and that a Chriſtian, certain of the Truth of his own Profeſſion, and of the Falſhood of the Eſtabliſh'd Religion, may not, unleſs permitted by the Prince, or enabled by God to work Miracles, preach his own, and decry the other. And will not ſuch abſolute Lay-Authority (indeed unknown to St. *Auſtin* when he wrote *de Unit. Eccleſ. c.* 13. *Neque enim quia & orbe terrarum*

terrarum plerumque regna dividuntur, ideo & Christiana Unitas dividitur, cum in utraque parte (sc. multis regnis) Catholica inveniatur Ecclesia [indivisa]; Will not, I say, such absolute Lay-Authority (tho pernicious to Catholic) procure a National Unity? We see nothing like it; because, when the Supremacy grows suspicious or heavy on their Private Spirits, and disfavours Protestant Libertinism in Opinion and Life, then Supremacy was devis'd against a Foreign not Domestic Ecclesiastical Authority, and the King was only the Church of *England*'s Father-in-Law, or Guardian in her Minority, chosen when she broke loose from the Pope and General Councils; but now she is at discretion, and means to challenge and exercise her essential Rights: Rights inalienable, notwithstanding the Encroachments of some, and Usurpations of others. Having thus disclaim'd all Clerical Authority, whether Conciliary or Papal, Primatical or Diocesan, and attributed it to the Sovereign; and now deposing Him also from his Spiritual Supremacy and Absoluteness, with a *The Church hath her Rights, &c.* what can be intended, by these new Church-Rights, consistent with Supremacy? What can these perplex'd People (perplex'd most justly by their own Servileness to some, and Disobedience to others) what can they erect, in stead of their Head's now-rejected Prerogative, but an Equality of all the Headless Members? I say, a Parity or an individual Supremacy must be retreated to, as least unjust, and more free than preferring one or more Tyrants. For thus the King shall have no Superior, as no Subject, Spiritual; all will share alike (as they ought to do) in the Spoil; and, according to Custom, a Republic succeeds a Monarchy. The Royal cashier'd the Synodical Authority, and the Popular (*i. e.* every Man's) the Royal Authority. Thus *Cranmer*'s and *Tillotson*'s Court-Doctrin is relinquish'd, and *Stillingfleet*'s Maxim entertain'd; That none be constrain'd to Submission of Judgment to any Authority, but *All be left to judge according to the Pandects of the Divine Law. Ipsi sibi & Laici sunt & Episcopi* *. Nor are these individual Catholic Churches without their Schisms.—*Cum sint, non modo non parent [præsidibus], sibi ipsis autem non constantibus, quotidianam fidem cudunt*; but refusing to obey their Rulers, and contradicting themselves, every day invent a new Faith.

* St. *Jerom* of *Hilarius* the *Roman* Deacon, separating from all the World.

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